THE INFLUENCE OF RELIGIOUS MATURITY ON THE TEACHING CULTURE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN BANJARNEGARA DISTRICT IN THE SOCIETY 5.0 ERA

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ABSTRACT

Religious maturity is the maturity of faith that is formed through a person's experience in living a religious life throughout his life which is based on noble values and influences his attitude and behavior. Understanding the values of religious teachings is very much needed in facing the challenges of the era of society 5.0. Changing times and increasingly advanced technology impact the world of education, especially regarding teachers' ability to teach. One aspect is a teaching culture which will lead a teacher to have quality work attitudes and behavior and always be based on meaningful values so that they become motivated, and provide inspiration to always work better and more satisfactorily. This research aims to determine the influence of religious maturity on the teaching culture of PAI teachers in Banjarnega Regency. The research method used is quantitative with data collection techniques using questionnaires and data analysis techniques using simple regression tests. The results of this research discuss the religious maturity of PAI teachers in Banjarnegara Regency in the high category with a percentage value of 70%. The teaching culture of teachers in the era of society 5.0 is in the medium category with a percentage score of 50%. The calculated F value (2.498) is greater than the F table ($F(0.05.3/30) = 2.032$) Sig value. in the table, the value is $0.402 < 0.05$ so it can be concluded that there is a significant influence of religious maturity on the teaching culture of PAI teachers in Banjarnegara Regency in the era of society 5.0. This explains that the higher the religious maturity value, the teacher's teaching cultural value will be higher or increased, and vice versa. The teaching culture of teachers in the era of Society 5.0 can be used as a guide for a teacher to realize better performance through good social attitudes and spiritual attitudes through his religious maturity.
Keywords: Religious Maturity, Teaching Culture, Society 5.0 Era

1). INTRODUCTION

One of the spiritual aspects possessed by a PAI teacher can be seen from the perspective of religious maturity. Teachers who have high religious maturity then every job and activity they carry

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out is not only assessed from a worldly perspective. Religious maturity is one part of the religious development of an Islamic religious education teacher. People who have high religious maturity have a strong connection between their hearts and minds with God. The accumulation of life experiences is reflected in life attitudes and daily behavior. According to Ahmad Fikri Sabiq, there is a relationship between religious maturity and tolerance in teachers (Sabiq, 2020). This research indicates that religious maturity contributes to a teacher's ability to carry out his personal and social life well.

Religious maturity will bring the figure of the teacher into the world of teaching as well as possible. Religious maturity includes broad knowledge and a humble attitude, the ability to use religion as a driving force in life, consistent morality in one's religious attitude, and having a projection of a comprehensive and integral view of life (Alport, 1953). The life of a teacher is also a reflection of society so his contribution to society and his self-concept must be well-formed in the era of society 5.0. The development of the Industrial Revolution era had an impact on the world of education. The era of Society 5.0 has changed the way of thinking about education, one of which is the teaching culture of teachers. Whether or not the face of education in the era of society 5.0 is good or not is determined by teachers who have a central role. Education in the era of Society 5.0 is an educational process that focuses on human development as creatures who have reason, reason, knowledge, and ethics which are supported by the development of modern technology (Dakabesi and Wicaksono, 2022). Emphasizes character, morals, and exemplary education. Teachers must be creative individuals, able to teach, educate, inspire, and be role models. All the superior potential that teachers have to meet the demands of the era of Society 5.0 requires a teaching culture as a process of actualizing the potential they have. The era of Society 5.0 occurred because of the impact of the Industrial Revolution era 4.0, namely by implementing very sophisticated and modern information technology, from the term Internet of things to big data analysis and the term Society 5.0 with the role of Artificial Intelligence which has taken on human roles (Sapdi, 2023). However, it is different from the character and attitudes that students build, in this case, technology cannot take over the role of teachers, especially those related to educating students in building their character. Teaching culture is related to teachers' techniques, methods, and approaches to teaching so that it can be a supporting factor in realizing ways to build character through teachers' efforts to educate through current developments and technology.

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PAI teachers have a different teaching culture from teachers of other subjects. If general subject teachers have a teaching culture that is limited to worldly formal and administrative routines, PAI teachers should be different. One of the goals of teaching Islamic religious education is to change students' attitudes based on Islamic values. Teachers must have main and supporting competencies such as competencies in the field of education and determining future strategies (Asih, et al, 2022). The formation of students' character cannot be realized if Islamic religious teachers cannot be role models in the students' lives. PAI teachers have a teaching culture where the activities carried out are not limited to worldly formalities but realize spiritual goals that must be balanced. The research conducted by researchers was directed at revealing the influence of religious maturity on the teaching culture of PAI teachers in the era of society 5.0. This research is very important considering that religious maturity is a benchmark in the development of teachers' attitudes and behavior in teaching, especially in the era of society 5.0 with various challenges that a teacher must overcome to build the character of his students.

THEORETICAL BASIS RELIGIOUS MATURITY

Religious maturity is the maturity of faith that is formed through a person's experience in living a religious life throughout his life which is based on noble values and influences his attitude and behavior (Masduki and Warsah, 2020). A person's ability to know more about their religion comes from their noble values and uses these values as a perspective in behaving and acting. The quality of the experience of religious teachings in everyday life has become the fabric of one's life involving relationships with one's God and relationships with others, this process will increase and develop with age and experience. Religious maturity relates to the characteristics of religion that have been formed and are fundamental through the experience of each person's religious activities.

Religious maturity forms the nature and strength within oneself to react in a certain way. The criteria for religious maturity in several aspects are sensibility about the existence of God's power, continuity with God's essence and surrender, changes in deepest emotions, feelings of happiness, affection, and harmony. If someone believes in the existence of God (ideological) then they will deepen their religious knowledge. This knowledge is used in carrying out ritualistic rituals. Appreciation of the ritual of worship that is carried out will give birth to emotions in the form of inner calm (emotion). Emotional experiences have an impact on good behavior in daily life with

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others (consequential). Having good relations with each other can be done by joining a religious association (community) (Saifuddin, 2019).

If all these dimensions can develop and function well, then a person can reach the highest peak of his religion, namely experiencing religious maturity so that it influences his behavior in life. Sometimes all these dimensions cannot function and develop optimally. Belief in God does not necessarily cause someone to be consistent in carrying out their worship rituals. Being consistent in carrying out worship rituals does not necessarily result in good behavior, this depends on aspects of one's appreciation of God and other aspects of religiosity. Religious appreciation determines whether a person's dimensions of religiosity are optimal or not. The existence of someone who is religious but still carries out despicable behavior is a form of a person's lack of appreciation for his religion so that the values of religious teachings cannot be implemented properly in his life. According to (James, 2009) religious maturity emphasizes the religious experiences that a person has experienced in finding their identity and meaning in life.

Religious maturity can be had with good differentiation abilities. Religious maturity in this case can be marked by having a strong belief in the religion one adheres to and having a willingness to learn from anyone regardless of differences in the religion one adheres to (Alport, 1950). A person who has a well-differentiated religious life can accept the religion and beliefs he adheres to critically and place reason as a part of his religious life. The result is being able to act and behave objectively, critically, reflectively, and openly. Furthermore, teachers must have a dynamic character. Religious maturity, in this case, is marked by each individual using religion to realize their goals and as a form of strength to provide solutions to every life problem that occurs (Hashanah, 2021).

His life behavior is controlled and directed by religion so that he can find the meaning of his life based on his understanding of his religion. Every religious activity and ritual is carried out with the aim of religious interests so that the egocentric nature dominated by worldly desires has dissolved. Individuals who have a dynamic character, and religion can control and direct their motives and activities. All religious activities carried out are for the benefit of religion. Maturity in religion has a dynamic character including intrinsic, autonomous, and independent motivation in religious life. Teachers must also have moral consistency. Religious maturity in this case is characterized by a way of behaving based on religious values that have been consistently formed in daily activities (James, 2009).

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TEACHER TEACHING CULTURE IN THE ERA OF SOCIETY 5.0

Work culture is defined as a combination of attitudes, relationships, developed abilities, habits, and behavioral patterns that characterize the dynamics of human relations in an organization (Harjuansari, et al, 2021). Contains forces that can determine how to treat work problems, opportunities, and people who interact with each other in the organization. The ability that must be possessed is to understand the cultural context and different points of view in the workplace. Work culture is a philosophy based on a view of life as values that become traits, habits, and driving forces, become habits in the life of a community group or organization which are reflected in attitudes into behavior, beliefs, ideals, opinions, and actions that are realized as work or employment.

Work culture is a way of daily work that is of quality and always based on meaningful values so that it becomes motivation, provides inspiration to always work better, and be more satisfying for the people served. Work culture is formed from established work units or organizations so it takes years or even tens or hundreds of years to form a work culture. The formation of a work culture begins with the founders or top leaders or appointed officials who have influence in determining a particular method that is carried out in the work unit or organization they lead. The leader's actions will greatly influence the behavior of his subordinates to be accepted in the workplace environment.

Teaching culture refers to the set of norms, values, beliefs, and practices that influence the way a teacher approaches the teaching process and interactions with students in the classroom. Teaching culture covers various aspects, including teaching styles, approaches to building relationships with students, expectations for student learning and behavior, and the way teachers respond to various situations in the classroom. Teachers' teaching culture in the era of Society 5.0 includes two things, namely attitudes toward work. An attitude is shown by a feeling of liking for their field of work so that they have a strong commitment and do not feel forced to carry out their work activities (Paramita, 1985). Attitudes toward work in a teaching culture encompass various aspects, including motivation, dedication, responsibility, and interest in learning. Several indicators that can be used to evaluate attitudes towards work in a teaching culture include evaluating the

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intrinsic motivation that students have in their learning. For example, aspects of strong interest in learning material, desire to solve problems, and high curiosity. Review the extent to which students are actively involved in the learning process which includes aspects of active participation in class discussions, collaboration with classmates, and independent problem solving.

Evaluating students' level of discipline in carrying out their assignments and following the rules in the learning environment is also important, including consistent attendance, completing assignments on time, and following instructions well. Review students' ability to overcome challenges and failures in learning which includes resilience to failure, ability to learn from mistakes, and perseverance in facing obstacles. The final step is to evaluate the extent to which students show enthusiasm and enthusiasm for learning, which includes expressions of joy when learning, a desire to try new things, and an open attitude towards learning challenges. Next is behavior when working. Behavior that is manifested in persistence, dedication, responsibility, attention, dedication, thoroughness, willingness to learn their duties and obligations, and empathy for their co-workers (Paramita, 1985). Teaching culture is used as a guide for teachers in their attitude toward their profession and as material in realizing their ability to adapt to colleagues and the school environment. The ultimate goal is to form a system of values, habits, work ethic, and self-image that are absorbed in all aspects of teaching activities in the school environment.

2). RESEARCH METHODS

This research paradigm is quantitative with a correlation and causality approach, the aim is to confirm the concept with the theory explained in the previous chapter, based on facts and literature found in the field (Sugiyono, 2014). The data collection techniques used were observation, questionnaires, and documentation, while the data analysis techniques used used prerequisite analysis tests and simple regression tests. The population in this study were all PAI teachers at MTs spread across 40 points in both state and private madrasahs.

3). DISCUSSION RESULTS

1. Religious Maturity of PAI Teachers in Banjarnegara Regency

Based on the results of data analysis obtained by researchers, the religious maturity of PAI MT teachers in Banjarnegara Regency is in the low category at 6.6%, medium at 0%, high at 70%, and

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very high at 23.4%. The religious maturity of PAI MTs group teachers in Banjarnegara Regency is in the high category, 60% of what was expected. The religious maturity of PAI MTs group teachers in Banjarnegara Regency is relatively high, this includes indicators that are appropriate to the field. PAI group teachers at MTs Banjarnegara Regency have high religious maturity, this lies in the appreciation of their religious values to religious practices that are based on religious and social piety.

The religious maturity possessed by PAI family teachers at MTs Banjarnegara Regency includes having extensive knowledge and a humble attitude, using religion as a motivating force in living life in this world and the hereafter, having a morality that is consistent with the values of everyday life and having tolerance for coexistence and peace with different religious organization groups. According to Clark, one of the characteristics of religious maturity is not only being an expert in religious rituals. Religious maturity in this case must show a side of social piety. Having an attitude of mutual understanding, respect, humility, and upholding moral values is very important to harmonize the pious side ritually. The combination of social and religious values that can be implemented by a teacher will give birth to an educator who has intrinsic religious orientation, attitudes, and behavior.

Consistent implementation of religious teachings means being responsible in carrying out religious orders and staying away from religious prohibitions. Implementation includes aspects of rules, laws, provisions, procedures, orders, obligations, and prohibitions. Intense religious beliefs will be able to change or transform behavior. Always align his behavior with the religious moral values he adheres to. PAI teachers in developing their religious maturity need to have a comprehensive attitude. Religious maturity in this case is characterized by having the ability to accept differences in other people's thoughts and opinions even though they are of different religions (Zulkarnain, 2019). One comprehensive view of life is the perception of the diversity of the world of life as a means of learning to achieve order based on analysis of facts. The rules of fact are not limited to material things but include feelings, thoughts, motivations, norms, social values , and spiritual life. Comprehensive diversity is a broad, universal, and tolerant religion.

2. Teaching Culture of PAI Teachers in Banjarnegara Regency in the 5.0 Era

Based on the results of data analysis, teaching culture was categorized as low at 6.6%, medium at 50%, high at 33.3%, and very high at 10%. The teaching culture of PAI MTs group teachers in Banjarnegara Regency is on average the same as 35%. Teaching culture in the medium category

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includes indicators that are appropriate to the field. PAI MTs teachers in Banjarnegara Regency have a good teaching culture to the theory put forward by Budi Paramita. Teachers feel happy when teaching, teachers feel a more meaningful meaning in life after delivering lesson material, teachers can develop the latest learning media to achieve learning goals, teachers can comply with the rules that apply in the school environment, teachers can provide solutions to every problem that occurs faced by students, teachers can go to work on time and can collect administrative tasks without procrastinating. This is in line with the opinion expressed by Triguno that the goal that humans hope for in work is worship, to obtain satisfaction, seek happiness, and fulfill needs.

Work culture is related to the manifestation of symptoms in the individual's cognitive layer that influence the way of thinking, looking, feeling, feeling, and behaving when teachers interact with their environment. Teaching culture is implemented into a system of behavioral rules, and work culture creates feelings of better performance, and can improve the ability to solve problems and make decisions when adapting to external and internal changes. PAI MTs group teachers in Banjarnegara Regency have attitudes and behaviors that are based on values that are believed to be true and have become a habit in carrying out daily tasks and work.

Behavior that supports creating a positive teaching culture involving collaboration between teachers is very important (Paramita, 1985). Ready to collaborate, share ideas, and support each other to improve the student learning experience. Teachers must be open to giving and receiving feedback. Able to communicate clearly and effectively to fellow teachers, students, and other parties involved in the educational process. Teachers need to regularly reflect on their teaching practices, evaluating what is working and what needs improvement. This makes a teacher continue to develop and improve the quality of his teaching. Effective teachers not only teach but also serve as examples for students and fellow teachers. Practice values such as hard work, integrity, empathy, and cooperation. An effective teaching culture requires the ability to adapt to change.

3. The Influence of Religious Maturity on the Teaching Culture of PAI Teachers in Banjarnegara Regency in the 5.0 Era

Based on the test results, it is known that the calculated F value (2.498) is greater than the F table (F(0.05.3/30) = 2.032) Sig value. in the table, the value is 0.402 < 0.05 so it can be concluded that the linear regression model is suitable for use. This explains the significant influence of religious maturity on the teaching culture of PAI teachers in Banjarnegara Regency in Era 5.0. This explains

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that the higher the religious maturity value, the teacher's teaching cultural value will be higher or increased, and vice versa. Religious maturity according to (Jalaluddin, 2010) is related to a person's ability to recognize and understand religious values which lie in their noble values and to be able to use these values in behaving and behaving by the teachings of the religion they adhere to.

Religious maturity is an indicator of a teacher's social attitudes and religious attitudes. Teachers who have sufficient religious maturity will give birth to a high social spirit. This research supports research from (Frianty and Yudiani, 2015) which concluded that there is a relationship between religious maturity and coping strategies in female students with a value of r= 0.443 and a contribution of 19.6% indicating that the higher religious maturity of female students, the higher Coping strategies lead to problem focus when there is a problem, and vice versa. Religious maturity is one of the predictors of high and low levels of coping strategies.

According to (Paramita, 1985), teaching culture is used as basic thoughts and basic programs that can be used to increase work efficiency. This research supports research conducted by (Salam, et al, 2017) which states that culture influences the performance of certified teachers at Madrasah Aliyah with an R-value of 0.767. Teaching culture is seen as a process for realizing ideas, norms, and values in the teaching process. The goals of a teacher in teaching include that teaching is worship, and teaching is a form of satisfaction and fulfillment of life's needs. The teaching culture of a teacher is in the form of the teacher's attitudes and behavior which are based on values that are believed to be true and become traits and habits for carrying out his duties and obligations. The embodiment of the teaching culture of teachers in the era of society 5.0 influences the way of thinking, behaving, and behaving when teachers interact in their school environment. This teaching culture is implemented in rules of behavior so that it can create better feelings, solve problems with the best solution, and make decisions wisely. This shows that the teacher's teaching culture in the era of Society 5.0 can be used as a guide for a teacher to realize better performance in the form of good social attitudes and spiritual attitudes. Good quality and performance can be achieved when the teacher's teaching culture is at a good and positive level. School culture is built by teacher performance patterns which are formed through a good teaching culture.

4). CONCLUSIONS

This research can conclude that:

1. The religious maturity of PAI MTs teachers in Banjarnegara Regency is predominantly high, with 70% in the high category and 23.4% in the very high category. This indicates that teachers generally possess extensive knowledge, a humble attitude, and the ability to practice religious teachings consistently. Their religious maturity extends to embracing social piety, tolerance, and moral behavior, which aligns with the teachings of Islam. This maturity allows teachers to serve as role models, fostering a balance between ritualistic and social aspects of religion.

2. The teaching culture among PAI MTs teachers in Banjarnegara Regency is categorized as medium to high, with a significant portion (50%) in the medium category and 33.3% in the high category. This reflects a teaching culture characterized by enthusiasm, punctuality, adherence to school regulations, innovative use of learning media, and problem-solving abilities. A positive teaching culture promotes collaboration, self-reflection, adaptability, and the embodiment of core values such as integrity and empathy, essential for effective teaching in the era of Society 5.0.

3. Religious maturity significantly influences teaching culture, as evidenced by the regression analysis showing a positive correlation between the two. Teachers with higher religious maturity exhibit better teaching culture, including attitudes, behaviors, and work ethics aligned with religious and social values. The findings confirm that religious maturity supports the development of a strong teaching culture, which is critical for adapting to the demands of Society 5.0.

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